大正十五年四月六日印刷納本
大正十五年四月八日發行
毎月一回八日發行
大正十四年九月十六日第三種郵便物認可

# The Young East

APRIL 1926 Vol. I. No. 11.

## CONTENTS

CULTURAL JUXTAPOSITION OF JAPAN AND AMERICA . . . . . Unosuke Wakamiya
MOTHER DEAR . . . . . M. Minagawa
BRITISH MENACE TO JAPAN . . . . Masanori Ito
WHAT JAPAN OWES TO INDIA. . Junjiro Takakusu
WHAT I WAS IMPRESSED WITH IN AMERICA . . . . . The Rt. Rev. Sonyu Otani
AVE ATQUE VALE. . . . . Ku Hung-ming
DIVORCE NUNNERIES.
AN AMERICAN SAGE OF ORIENTAL SPIRITUALITY . . . . . Isoh Yamagata
TO FU'S "THE RIVER" AND GRAY'S ODE ON SPRING . . . . . Shinji Tsuda
I HAVE DONE ALL. . . . . R. Tagore
CEYLON NOTES . . . . . A. de Silva

**Notes :—**

The Lumbini Festival——The Lumbini Chorus——New Enterprise by Tokyo Y. W. B. A.——The Sunrise Comes——Special Favour from King of Siam——Proposed German-Japanese Cultural Association in Tokyo——Renewed Activity of Buddhists in Ceylon——Periodicals Relating to Buddhism——Western Tourists in Japan——Our Contributors

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THE YOUNG EAST PUBLISHING OFFICE, HONGO, TOKYO
30 SEN A COPY

# To Our Friends and Readers

The world is now face to face with a new epoch, in which a turning point must be marked in what has been called civilization.

What preparations must we young Buddhists of Japan make to meet this coming new age? As we put this question to ourselves, we feel that we have a great mission to accomplish for the East as well as for the West.

What is our mission for the East? To harmonise and bring to mutual understanding our brothers and sisters of the Asiatic countries, to make them recover their lost vigour and to unite their efforts for the restoration of ancient civilization of the Orient, which gave birth to great religions, deep philosophies and noble arts. This is the mission which calls to task all the young men and women of all the Eastern countries. We must free ourselves from the chains of moribund traditions nor must we allow ourselves to be tied up by the fetters of entangling formality and conventionality. We must put to fire dead or dying leaves to welcome in their place fresh buds full of life and vigour. In this way, we must bring back to life the old East, the sick East, the dying East.

Do not misunderstand us. We are neither advocates of imperialism nor enemies of the West. In proclaiming, as we have done, our mission, we are simply speaking in the spirit of peace and love, in that of Buddha, which transcends national boundaries and regards all races in equal light.

What is our mission for the West? It needs scarcely be said that the civilization of the West, laying, as it does, too much importance on the material side, is a lame civilization. In fact it finds itself at a dead-lock today. If civilization is really what the present civilization of the West represents, it is a curse, instead of a blessing. The shortest cut to remedy its shortcomings and make it complete is, in our opinion, to spread to the West the culture, philosophy and faith of Buddhism. By doing so, we must endeavour to induce many men of the West to give up the prejudice and pride they hold in regard to race, religion and politics. We feel that it is our duty to implant in their minds the spirit of Buddha, whose love extends not alone to men but to all living creatures on earth. Such is our mission for the West.

This insignificant little jounal is certainly too feeble an organ to be compatible with the ambition we cherish. It is, however, our first step towards the realization of the great aim we have in view. Through this medium we desire to show to our friends abroad, possessed of the same faith as ours, what we young Buddhists of Japan are thinking of and doing. We desire to make this journal a bond of unity by which they and we may work together for the achievement of our common object.

A few more words. We hope that our friends and readers will understand that we are followers of the Mahayana school of Buddhism. As such we are neither dreamers nor pessimists. We make much of action, and while earnestly thinking of the life beyond, we seriously regard the life we live now. Towards other religions we are tolerant and entertain no enmity whatever against people holding faith different from ours, while in regard to race and other matters, we have no notion whatever that East is East and West is West. In short, we hope that our friends and readers will understand that we shall endeavour to the best of our ability and in our humble way to attain the great object we have in view, "with malice towards none, with charity for all."

# THE YOUNG EAST

(A Monthly Review of Buddhist Life and Thought)

VOLUME 1—NUMBER 11

APRIL 8, 1926

## CULTURAL JUXTAPOSITION OF JAPAN AND AMERICA

Is it possible for Japan and the United States of America to arrive at a complete and cordial understanding? A real mutual understanding between the two nations is no doubt the desire, ideal and object of efforts of their leaders. In fact, their endeavours in this line are already a matter of rather long history. Similar endeavours will be further made and opinions will gain ground that such work is beneficial for the two nations as well as for the world at large. To me, however, its ultimate end is quite plain. Asia will not accept Christianity from America, while America will exclude Asiatic immigrants. These two tendencies are fundamental and fatal. All efforts by Christian missionaries in Asia will result only in producing rice Christians, as they did in the past. On the other hand, any attempt on the part of Asiatics to enter and settle in two Americas will bear no other fruit than adding more names to the list of victims of the American exclusion policy. The fact is that the spiritual demand of Japan is fundamentally different from that of America and as an inevitable consequence two different cultures stand across the Pacific, facing one another.

It is certain that the centre of European culture will remove to America in no distant future, all signs—historical tendencies, the effect of the Great War and the relations of the world powers,—pointing to its gradual shifting from the Old World to the New. It is a sort of fate and cannot be prevented. Europe has lost heavily in vitality, in the invisible force of morality and faith. The material losses sustained by Europe on account of the Great War, though heavy, are scarcely worth while considering in themselves, but they become real losses when they are accompanied by the invisible moral losses it has incurred. At any rate there can be no denying the fact that Europe has lost in vitality in an exceeding

degree. The splendid edifice of modern European culture built on the foundation of spoils taken from the four corners of the world during the past four centuries has been severely shaken and the ground on which it stands has been cracked.

European culture lacks the power of elasticity. A peculiar feature of it is that whenever political ascendancy goes down, racial vitality is certain to vanish. Where can we meet with the descendants of Athenians? Where can we see the vestiges of Romans. Greeks and Romans were egoists and epicureans, having no Oriental spirit of enduring and surviving trials. Once they lost their political power, they were destined to decline and fall.

In time America will represent European culture. Is it, however, possible for her to inherit and represent all phases of it? No, her traditions are too feeble, her geographical features too monotonous and her racial contents too complex. It is doubtful whether America is capable of presenting anything higher than a cheap reprint of European culture. To speak in a more concrete way, is America capable of showing a fresh vigour to develop and enhance the literature, art, philosophy and so forth of Europe which she will inherit? And then there is another matter to be considered.

European culture was not consolidated at its roots by making the whole world its sphere and taking nourishments from its four corners. In this sense, it was a local product, as is Oriental culture in the same sense. Now it is absolutely impossible for any culture to remain similarly local. As a matter of fact, European culture must now take in something from Oriental culture, while Oriental culture can not remain blind to the influence of European culture. Will America, as inheritor of European culture, show sufficient capacity to grapple with this great problem? In regard to this matter, I for one am a skeptic, and I think from the cultural point of view, Japan and America present an interesting contrast.

Japan is the representative of Oriental culture. No matter what views the other Oriental races may hold, the world acknowledges Japan as the real representative of Oriental culture. No matter Japanese culture is inferior to Indian culture in certain points, and no matter it is lower than Chinese culture in other, it cannot but be admitted that Japan occupies a special position in regard to the fact that she represents in the greatest measure the vital qualities of Oriental culture that gave a decisive blow to the brutal phase of Occidental culture. Is not the world's history turning round on account of Japan's employment of the power of representation?

Japan is the guarantor of Chinese culture. Many intelligent men of the West declare that the value of Chinese culture has gone up, because Japanese culture, which has received great influence from Chinese culture, furnished a living proof of its value by dealing a staggering

blow to the brutal phase of European culture. Japan is the representative of Oriental culture, but she is not contented with simply remaning as such. In this point Japanese cultural attitude differs from American.

As the representative of European culture, America is a rather poor one, and as connoisseur of Oriental culture she has little qualification to be called one. The Japanese, however, are capable of taking in all and everything and are possessed of the faculty of harmonising. As her past history shows, as long as her cultural environment was limited to the Oriental world, she did not stop until she had taken to the full all that could be taken therefrom, and once she came into contact with European culture, she has shown herself ready to take all it offers. Japan is endeavouring to graft Occidental culture on the stem of Oriental culture. Will America show enough magnamity to insert a scion of Oriental culture in the trunk of European culture? Which will prove beneficial to mankind—the Japanese method or the American ? The question remains to be answered in the future.

U. WAKAMIYA.

## Mother Dear

She tells no more
Of her soon returning home,
  My mother dear;
For the happy autumn's come
  To Mito here,
  Bringing mackerel green,
  Bringing soup of new bean;
She threatens me no more
Hinting of her own home,
  My mother dear.

M. MINAGAWA.

# BRITISH MENACE TO JAPAN

## DANGER OF THE SINGAPORE SCHEME

I

A great disturber of the future peace of the Far East is the British scheme to convert Singapore into a strong naval base. This is my strong belief, which is shared by a great many leaders of Japan. In fact, for the sake of friendly relations between Great Britain and Japan, I regret it deeply and wish that it had never been conceived.

The authorities concerned of Japan, out of unnecessary diffidence and in compliance with diplomatic usage, are accustomed to say that the British scheme in question is no menace to Japan. Such a statement as this is entirely worthless. It shows that those uttering it are either fools or hypocrites. Were the British authorities to believe it and conclude that the Japanese do not regard the projected Singapore base as any menace, those pointing it out as one being confined to militarists and jingoists, they would commit a grievous blunder. Indeed if Great Britain put the scheme in execution, she will cause a serious stumbling block to appear in the way of the future friendly relations between the two nations.

Let us be quite frank. It is a fact that all intelligent men of Japan regard the fortification of Singapore as a great disturbing element to the peace of the Far East and entertain a strong feeling of antipathy towards Great Britain in regard to this matter. Most of them are silent, because they have no means of expressing their views thereon. I have, however, and so I have frequently declared my opposition to the British move through the press. If the British authorities consider it as the opinion of an individual emanating from the view point of naval tactics, they are greatly mistaken.

The sentiments of Japanese leaders and statements of Japanese diplomatists are frequently in opposite angles. It is as plain as the sun that ten years after, when the Singapore base will be completed, the Japanese people, who by that time are likely to be far advanced in their knowledge of international affairs, will greatly change their sentiment towards Great Britain, which, I am glad to say, is very friendly at the present time.

Any optimistic view, I say, such as is entertained by Mr. Bridgemen, the British Naval Secretary, with regard to Japan's attitude concerning the Singapore base arises out of the ignorance of the real situation in this country. On the other hand, Mr. Charles Ammon, formerly Under-Secretary for Navy, was quite right when he stated in the House of Commons on March 10 that leading Japanese statemen construed the British Singapore policy as unfriendly towards Japan. The plain fact is that intelligent Japanese are beginning to

entaintain a feeling of suspicion against Great Britain. The fact that the *Jiji*, which early advocated the Anglo-Japanese alliance and continued to be a staunch supporter of it as long as it was in operation, is strongly opposed to the Singapore base, should be taken by the British Government as a straw indicating in which direction the wind is blowing in Japan.

II

What are then the reasons for which the Japanese regard the British policy with suspicion? It is impossible for me to enumerate all in this short article, but the following may be pointed out as chief reasons:—

(a) Singapore is nearer to Japan than Pearl Harbour by 870 nautical miles. While the distance between Yokohama and Pearl Harbour is 3,370 nautical miles, that between Sasebo and Singapore is 2,500. In other words the menace to Japan of Singapore is 35 per cent greater than of Pearl Harbour.

(b) The fortification of Singapore is cold water thrown on the warm memory of the Anglo-Japanese alliance. It turns two intimate friends into potential enemies, as was aptly expressed by Lord Grey some time ago.

(c) Singapore is situated at a point only five degrees out of the limit provided in the Washington Treaty. Theoretically it is right to arm the port, but morally wrong. Not only that, but it is against the spirit and tendency of the present day favouring disarmanent.

(d) The Singapore scheme will be completed in 1931, the very year when the Four Powers' Treaty expires. It gives rise to a suspicion that Great Britain has no intention to renew the treaty.

(e) Singapore is the base for British aggression in the Far East. What is a great naval port, which will give shelter to the whole British fleet, if it is not a base for some offensive operations in the Far East?

The present Conservative authorities of Great Britain assert time and again that the Singapore base will be nothing more than a defensive organ. This is mere camflouge. No military or naval organ without offensive equipments can be of use for defensive purposes. An efficient defensive organ may be converted any time into a powerful weapon of offence.

III

For all these reasons, intelligent men of Japan tactically recognise the Singapore base as a great menace to their country and strategically suspect aggressive designs in the Far East on the part of Great Britain.

Let me ask a question: Against what country other than Japan does Great Britain intend to fortify Singapore? Is it against China, or Siam or Annam? There can be no military preparations which have no party as objective. Against whom does Great Britain intend to arm Singapore by spending as much as ten million pounds sterling and that when the world is at peace and public opinion is in favour of limitation of arma-

ment? I say without hesitation that it is against Japan, for nowhere in the Far East except her has Great Britain any great power to arm against.

Were Japan to ask the British Government the question, "Against whom are you arming," it would at once reply, "Against nobody." If so, why not suspend the Singapore scheme?

By giving it up, not only will Great Britain save ten million pounds sterling, but she will retain for nothing the friendship of Japan, a tried friend of twenty years' standing. Great Britain will also justify the exalted position she is winning as champion of peace and disarmament of nations. On the other hand, if she continues to carry out the Singapore policy and completes it ten years hence, Japan will be obliged to arm herself so as to cope with the situation to be created in consequence. It is with a grave concern that I visualise the future.

In common with a great many intelligent men of Japan, I am hoping that the day will speedily come when the Labour Party will return to power under the leadership of Mr. Ramsay MacDonald, because the day will mark the suspension or reduction of the Singapore scheme. The foreign policy of the present Conservative Government of Great Britain is at variance with the spirit of the current time. This is clear from the inside story of the failure of the League of Nations after conclusion of the Locarno Treaty. Conservative statesmen of Great Britain talk much of international peace and work no less for it, but there still remain in their minds much of the old nationalistic spirit and bias. It is due to this that they have defeated the purport of the Peace Protocol. As for their advocacy of the Singapore scheme, it is a plainer manifestation of their imperialistic ideas.

Mr. Lloyd George is probably against the Singapore scheme. I note with much interest the recent political situation in Great Britain, where signs are visible of the Liberal and Labour Parties gradually coming to a reapprochement and pray for its consummation, as I believe that it will bring about a decisive benefit for the restoration of cordinal relations between Japan and Great Britain.

The Singapore question is a very grave one. It is not merely a question whether a British port will be armed or not. It is a question on the settlement of which depends the future relations between the two nations. It will decide whether the two nations will return to the cordial relations they kept up during the period of their alliance or the indifferent relations existing between them since the Shanghai affair of May 30 of 1925 will be aggravated. I again urge leaders of Great Britain that in judging the opinion in Japan, they should not rely solely on what our antiquated diplomatists say, but should lend ears to what younger leaders of public opinion in Japan say.

M. Ito.

# WHAT JAPAN OWES TO INDIA

## VI NAMES AND WORDS

IN order to conclude a series of articles, which I have written for this magazine under the title, "What Japan Owes to India," I have tried to collect words originating in, or having relation to, India from the Japanese language of daily use. I find that such words are so numerous that there is practically no limit to my investigation of the subject. This is because such words have found their way into this country in great number together with Buddhism constituting the root of Japanese civilization.

In the circumstance, I am obliged to confine my collection of such words to only those which are quite common—words of Indian origin, which we daily use either knowing or without knowing it. I may also give some words derived from India, which are often used metaphorically but the meaning of which is clear to everybody, as well as certain words closely affiliated to Buddhism and Hinduism. Incomplete as my investigation in this line is, it will show the surprising extent of Indian influence on Japanese of daily use.

One of the words a foreign visitor to Japan hears most often spoken by rickshaw men, salesmen and other persons of lower classes is 'danna.' This is an abbreviation of the Indian word dana-pati (benefactor), and is used in the same sense as master or sahib in India. The same word used a little more classically is pronunced 'danwotsu,' which is a corruption of dana-pati. Pronounced in this way, the word is used in Buddhist temples, while danna is generally used by common people. A present given to a Buddhist temple is called 'dasshin,' which is a corruption of daksina. This word is not in much general use, but is still often heard in temples. In making a present it is customary with Japanese people to tie it with red and white coloured paper-cords called 'mizuhiki,' which literally means water-drawing. This custom has its origin in India of offering water along with presents. Speaking of water, water offered to deities or Buddha is called 'aka' in Japanese, which is a corruption of arghya meaning water offered.

Japanese visiting Buddhist temples or Shinto shrines say 'namo' (salutation) when paying homage to the objects of worship enshrined therein. Japanese also often use the interjection 'namu sambo.' Originally it was the Indian words, namo ratna-trayaya, but the original meaning was completely forgotten and is used as interjection of surprise only. In concluding a letter some Japanese put the word 'wanan,' or in rare case 'bandai,' in place of "Yours truly" in an English letter. The former is a derivative of the Sanskrit word vandanam (bowing) and the

latter that of vande (I bow). Buddha is called in Japanese 'Hotoke.' Buddha was called in Chinese Futo and the Japanese word Hotoke was coined by the addition of ke, which means family and being used both in singular and plural forms denotes the nominative. The Japanese word 'tera' meaning a Buddhist temple comes from the Pali word thera (an elder). It is an abbreviation of terake meaning the house of an elder. Some philologists are of the opinion that the word came from Korean char, or from Jucen taiyila or Punjabi dehra, but I believe that it was derived from Pali. In ancient Japan the word ke was very frequently used, as in Kuge (nobleman) and Buke (warrior). Tera is sometimes called arannya or rannya, which is the old Indian name aranya meaning a temple. It is also sometimes called 'garan,' which is an abbreviation of sangha-arama. A Japanese Buddhist temple is usually roofed with tiles called in Japanese 'kahara,' a derivative from the Indian word kapala. In the compound of a big old temple a pagoda called 'to' or 'tow' stands, it being a corruption of the Indian colloquial thupa (tope), which is stupa in Sanskrit. In the graveyard of a temple 'toba' or 'sotoba,' which are small imitations of a tope, are seen standing here and there, the words being derived from stupa. In the central part of a temple there is a shrine on which an image of Buddha is enthrined. This shrine is called 'shumi-*dan*.' in Japanese. It is a corruption of Sumeru-*mandapa*, a mountain sacred in Buddhist traditions, the shrine being a representation of Mt. Sumeru. The central pillar supporting a temple is called 'daikoku *bashira*,' meaning the column of Maha Kala. As the object of worship, beside an image of Buddha, 'shari' is used. This is sarira, part of the remains of Buddha, such as tooth, hair or similar other matter. A temple gate has images of two guardian deities or Dvarapala standing side by side. One of them is that of 'Narayen' or the deity Narayana and the other that of 'Kongo rikishi' or the deity Vajra. Guardian deities are really Vajra Narayana divided into two and represent the mystic forms of Narayana, A and Hum. A is represented with his mouth open and Hum with his mouth shut. Even in case images of two lions take the place of the guardian deities, this rule is invariably adhered to, one being represented with its mouth open and the other with its mouth shut. An arch-like 'torii' standing in front of a Shinto shrine is considered by some scholars to be the same as Indian torana. As *ana* is an Indian suffix and *i* a Japanese suffix, there is good reason for this theory.

Japanese visiting a Buddhist temple begin their verbal expression of homage with Om and end with hum, just as it is done in India. In Tibet people say on similar occasions Om mani padme hum. As Japanese often say incantations of similar sound, such as Om amogha vairocana mahamudra mani padma jvala pravarttaya hum, some European

scholars have come to a wrong conclusion that Japanese say Lamaic incantation. There is also an incantation which begins with om and ends with 'sowaka.' For instance, we have Om avira hum khan svaha, sowaka being svaha. An incantation is called in Japanese 'darani,' which comes from dharani.

With regard to Indian deities, who are worshipped by the Japanese masses together with Buddha, I have already given a detailed description in a preceding article under the general name of the Hindu Pantheon and so I need not recapitulate here. I may, however, mention some of the most typical of these deities. Such are Brahma and his female form Laksmi; 'Binayaka' or Vinayaka, represented in the form of an elephant; 'Makesura' or Makesvara and his modification, 'Ashara' or Acala, meaning immovable, who is worshipped by the Japanese masses as Fudo. This last mentioned deity has two vassal deities, one being Setaka (Cetaka or servant) and the other Kongora (Kinkara or slave). Besides them, we have 'Marishi*ten*' or Marici (light), and 'Indara' or Indra, who is commonly known in Japan by the name of Taishaku*ten*. 'Shaku' is a corruption of Sakra and tai is a Japanese translation of Indra. Further we have 'Emma *ten*' or Yama, the deity of the dead; 'Binzuru' or Pindola, the deity of the blind; 'kompira' or Kumbhira meaning crocodile, who, being Yaksa of Rajagriha, is the most popular deity among the Japanese masses; 'Bishamon *ten*' or Vaisravana, who is, as before said, Kuvera of India; and 'Jundai' or Candi who is Druga, a female deity. Thus many of the deities worshipped by the Japanese common people are known among them by their Indian names. As I have already written on the subject at some length, I will desist from dwelling on it any longer.

I have also mentioned in a preceding article the fact that the Japanese classical music owned its origin chiefly to India. I have not, however, referred in it to 'Bonbai.' Bon is Brahma and bai patha, so that bonbai is Brahma-patha meaning sacred recital and represents the art or act of musical recitation of sacred sutras. It has something in common with other Indian music and is now an art in itself. It is taught at a temple called Sanzen-in at Ohara, a suburb of Kyoto. The Japanese word 'mosha' meaning melody comes from the Sanskrit murccha. Among musical instruments, we have a small drum called 'tsudsumi,' which is derived from the Sanskrit word dundubhi or dudubhi. I have already mentioned that among musical dances we have 'batto' dance. Batto was King Pedu, who obtained a white horse from the twin gods Asvin and appears in a hymn in Rig-veda and Atharva-veda. We have also 'sakara' or the dance of the Dragon King, which concerns Sagara Naga. Other Japanese musical dances are 'Amma,' a dance of the mother Amba Uma, and 'Beiro,' a frantic dance of Bhairava. We have also a mode of running called 'hero *bashiri*,'

which is seen in the Beiro dance. Among the Japanese lyrical dramas called No plays, we have a song concerning a poison called 'busu.' This word is derived from the Indian word vish.

In medicine, we have many words derived from India and some from Persia. Among Indian medicines, which remain today is 'akada,' which is Indian agada, a counterpoison. This medicine is considered to have been introduced by Kanshin, who came to Japan A. D. 737. A medicine called 'mitsudaso' was introduced from Persia. It was also used as pigment and was much used by painters of the Nara period in the seventh century. The word is derived from the Persian murdaseng, which means litharge, the article being obtained from oxydation of either gold or silver. The method of its manufacture is still continued to be known in this country. Another Japanese pigment of dark red called 'bengara' means Bengal pigment. Crystal is called 'hari' in Japanese, the word being an abbreviation of the Sanskrit sphatika or phatika, meaning crystal or glass. The method of manufacturing glass was known in the Nara period and specimens produced in that period are still preserved in Sho-so-in, an Imperial treasure house. A green jewel is called 'ruri' which is a corruption of vaidurya.

There are many more Japanese words derived from India. These I will deal with in my next and concluding article.

J. TAKAKUSU.

*I have seen the vision.*

*The vision of mine own revealing itself,*

*Come out from within me.*

*—A village poet of E. Bengal.*

# WHAT I WAS IMPRESSED WITH IN AMERICA*

## Disadvantage of Japanese of American Birth

A Japanese born and living in the United States of America is a victim of discrimination on account of the difference of colour. Racial prejudice against him aggravates as he grows in age. He suffers from it more in the high school than in the grammar school, and it is still more so in the college and university where professors are indifferent, if not unkind, to him. Then a Japanese graduating from a college or university has little chance to obtain a good position in business circles because American businessmen find it more profitable and convenient to hire Americans than Japanese. It is only when there is a special business which necessitates his assistance that a Japanese is employed by an American firm, but in reality such case is quite rare. There is also little hope of success for him to take up independently a professional business in America such as medicine or law, because no white people will ever come to him to secure his service. Even if he returns to Japan, he is equally incapacitated on account of his ignorance of the conditions of this country. In these circumstances, I strongly feel that something must be done for those American-born Japanese. Whether they succeed or not means much for the future development of the Japanese race, and so we Japanese at home are under obligation to extend to them every possible help. In this connection it is regrettable that there is at present no Japanese in America who is capable of leadership, in contrast to emigrants from other countries, who have their own respective leaders. This is a great disadvantage to them.

As a religious worker, I am trying to give them spiritual consolation. My sect has now only eighty priests stationed in different parts of America to administer to the spiritual needs of Japanese, but I hope to send in the future two or three hundred priests. I sincerely hope that Japanese at home will give encouragement or even financial aid to their brethren in America, so that they may finally establish a solid foundation on the American soil.

## Harmonization of Western and Eastern Cultures in America

While in America, I delivered lectures on Buddhism in different parts of the States and tried to explain its teaching and ideal to American people. I may say that American people do not know anything of Buddhism. In fact I may say that the Occidental people have no idea whatever of Buddhism, especially Mahayana Buddhism of Japan. There are at least three reasons

* This is part of the speech delivered by the Rt. Rev. Sonyu Otani, Chief Abbot of the Nishi Hongwanji at a dinner party given in his honour soon after his return from America.

accounting therefor. The first of these is the neglect on the part of Japanese Buddhists to make it known; the second is that Buddhism so far taken up for investigation by Western scholars was confined to the southern school of it followed in Ceylon and Burma and the third is that Western students of Buddhism being chiefly linguists and men of letters, they have left much undone by way of interpreting its doctrine to the general public. It is my earnest desire to propagate as much as possible the doctrine of Mahayana Buddhism in Europe and America.

The civilization of Greece, Rome and other European countries took a westward movement and is now represented by America. On the other hand, the civilization of India, Central Asia and China assumed an eastward direction and is now represented by Japan. These Western and Eastern civilizations now stand facing each other on both sides of the Pacific. The Japanese civilization, which is closely connected with Buddhism, is on the point of landing in the continent of America, while the American civilization is fast penetrating into Japan. They are sooner or later bound to come into contact and destined to be put into a great melting pot of harmony.

There can be no knowing of the fundament of a civilization if its religion is left out of consideration, and therefore the American people wishing to know anything about the culture of the East must study Buddhism which represents the core of Asiatic civilization.

Japan to-day is being rapidly and steadily Americanized. On my landing at Yokohama I was struck with the Americanization going on in the port of houses, shops, dresses and even signboards. One day I had a talk with a certain well-known writer on *The New York Times*. He said: "You would be pleased to see the taste of Japan gradually introduced into America." I answered in the affirmative and then put a query to him: "Which of the two countries did obtain more profit in the exchange of these two different cultures?" To this he replied: "Certainly America, because she has taken what is good in taste from Japan, but Japan has obtained only the worse side of taste from America." This is quite true. America has most skilfully adopted Japan's refined taste into her life, as may be seen in such things as fabrics, furniture, architecture, and so forth.

Now Buddhists of Japan have a great mission to help America to take into her civilization the true spirit of Mahayana Buddhism constituting the essense of Oriental civilization. When America can successfully accomplish this, there will come to this world a new civilization —a civilization which is harmonization of the Western and Eastern cultures.

# AVE ATQUE VALE!

By Ku Hung-ming

This poem was written by Mr. Ku in memory of an intimate friend of his, the late Mr. H. Budler, German Consul at Canton, who, being deserted by his wife, shot himself. It was first published in the *N.C. Daily News* in Shanghai in 1893. We reproduce it here not only because we consider it a very fine piece of poetry, but also especially for the sentiment expressed in the lines

*Thy fervent wish it was to join*
*The best with best,*
*To break down the dividing line*
*Of East and West.*

---

*The wild prunes blossom, red and white*
*In Wintry air,**
*Heavy with orange, in sun-light*
*The groves are fair.*

*The pearl-like river, silent, sure*
*Glides to the sea ;*
*A spirit mutinous but pure*
*Sets itself free.*

*Love, flowers, music erst were thine,*
*But Love to thee*
*A blight, was bitter as the brine*
*Of the salt sea.*

*From these thy noble spirit yearned*
*Toward nobler schemes :*
*Dreams of a nobler age returned,*
*Alas ! but dreams.*

*Last on the river girdled spot,—*
*Thy spacious home,*
*Spacious but lone, for one was not*
*That should have come,—*

*We sat and talked of modern creed*
*And ancient-lore ;*
*Of modern gospel,—gush and greed,*
*Now to the fore.*

---

* The imagery here is taken from a line in Chinese poetry: 十月先開嶺上梅

*Thy fervent wish it was to join*
*The best with best;*
*To break down the dividing line*
*Of East and West.*

*O Friend, albeit of alien race*
*Forevermore*
*Shall be with me thy noble face*
*Too sicklied o'er*

*With a world sorrow e'en too great*
*For thy great heart,—*
*Since from us, who still serve and wait*
*Thou would'st depart,—*

*Farewell! The swift-wheeledship will bring*
*To thy Far West*
*The tidings, while I, grieving sing*
*Thee to thy rest.*

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## DIVORCE NUNNERIES

In ancient times women of Japan, like those of many foreign countries, lived under the tyranny of men. Particularly were they oppressed when they were married. For women once married were compelled to endure all sorts of hardship or even cruel treatment by their husbands. In fact under no circumstances whatever, they were allowed to find freedom in divorce, though men were privileged to take such procedure if they desired it.

Now, in order to alleviate the misery of oppressed married women, there were established about six hundred years ago two Budddist temples called Enkiridera (divorce nunnery), at Kamakura, the ancient political centre of the country, and another at Ashikaga, a town of the present Tochigi Prefecture. Their abbesses were always nuns coming from relatives of the Imperial family or of the Shogun. To each of these nunneries, which were in existence until the later period of the Tokugawa Shogunate, there was attached an office, which, acting something like a court of arbitration, wielded great power and authority in regard to divorce cases on account of the high social position of the abbesses. Accordingly many married women, who found life with their cruel husbands unbearable, came to take refuge in these temples from different parts of the country. Such women, after twenty-four months' sojourn in them, were given complete freedom in the matter of marrying again. In this way, many a woman were rescued and the rights of women were protected.

# AN AMERICAN SAGE OF ORIENTAL SPIRITUALITY

SOME seventy miles up the Hudson from the great city of New York, along the western bank of the mighty stream, the quiet and beautiful village of Malden stands under the shadows of Catskill Mountain. In this village there lives a man of remarkable character and career, a great man in the field of letters enjoying a world-wide fame. A fearless man, who does not try to curry favour with men of wealth or influence and unhesitatingly says what he believes to be true and right, he is not a successful man in the worldly sense of the term. And yet few men of the present age are as happy as he is, for he is living in his cozy house in that beautiful village of Malden the ideal life of a scholar. He is by no means rich, but he has enough to live independently and at ease. He owns a large estate and when the weather is fine spends most of his time in the woods, felling trees for fuel. In rainy days or when he is so inclined, he retires into his study well stocked with good books to read or write. Gifted with a vigorous pen, he writes with great facility and can turn out any amount of exceedingly interesting writings, which, if not so popular as are the literary productions of H. G. Wells, are highly appreciated by many well-educated and thinking people. And what wealth of material he possesses to weave out in beautiful English! For during a long and active life he has had much experience, has travelled to all the corners of the world and has come into contact with a great many celebrities of the past and present centuries in both hemispheres. He is now seventy-six years of age, and yet he is hale and hearty, and cared for by a devoted wife, a graceful and cultured lady, is leading the ideal life of Oriental philosophers and men of letters. In fact, though he is an American of pure blood, he is more Oriental than Occidental in his simple living and high thinking, in his dislike of things vulgar and mundane, in his love of truth, goodness and beauty. He is a man, whom one would hardly expect to find in the present-day America of materialistic and mechanical civilization, but who would fit China in the age of the Tang Dynasty, when cultural civilization of the Orient reached the highest stage of development.

### Who's Who of the Sage

This physically Occidental but spiritually Oriental sage is the Hon. Poultney Bigelow, whose name is very dear to, and highly revered by, all of us, as he is a great friend of Japan and the Japanese. He comes of good English stock: his ancestors are first found in America in the seventeenth century, where they soon

acquired an honourable position. His father, John Bigelow, was a distinguished and loyal citizen of the United States, and rendered great service to his country as Ambassador at Paris during the presidency of Abraham Lincoln, when America was torn by a great civil war and her diplomatic relations with European powers required most skillful handling. John Bigelow was a man of great ability and sterling character, and as representative of his country in France, so well executed his duties that France remained the best of friends of the United States even in her darkest hour of trial. He died in 1910 at the advanced age of 94 having completed a most honourable and useful life.

Poultney Bigelow was born in 1855 as second son of this great American. He passed most of his boyhood in Paris and Berlin. In the latter city, he was a playmate of Prinz Wilhelm, afterwards Kaiser William II of Germany, with whom he kept up an intimate friendship until the Kaiser started the Great War. At the age of 14 Mr. Bigelow returned to his native contry and entered Yale. In 1875, when he was 19, for the sake of his health, which had broken down, he undertook a voyage around the world on board a sailing vessel. His ship was wrecked early in 1876 at the entrance of Yedo Bay and he landed in Japan to make the acuqaintance of the Japanese for the first time. He afterwards visited Japan two times, that is, in 1898 and 1921.

Returning to America in the autumn of 1876 after visiting China, he finished in due time his studies in Yale and became the editor of the *Outing*, a very well-known magazine of sport published in New York. He afterwards joined the editorial staff of the *New York Herald* under its great and enterprising proprietor, Mr. James Gordon Bennett. His great abilities as journalist were soon recognized by his chief, and steadily rising in position he was ultimately promoted to Europe as foreign correspondent, a post which he resigned a few years later to become a free lance. Being a man of uncommon talent, engaging personality and upright character, Mr. Bigelow in those days of active journalistic work found easy access to leading personages of Europe and America and came to know more or less intimately such celebrities as Bunsen, Moltke, Bismarck, Emperor Frederick, Czar Nicholas, Gladstone and President Kruger of Transvaal. He travelled widely, visiting practically all the countries of Europe, South Africa, Australia, India, China and Japan. He saw the revolution in Cuba, the Boer War, and the Spanish-American War. As for his own country, of course he has full and accurate knowledge of all important events, movements and personages in the past fifty years or so. He knew Roosevelt very well, and such men as John Hay, Mark Twain, George Kennan and

John Burroughs were his intimate friends.

### The Latest Book by the Sage

Mr. Bigelow has so far written and published eleven valuable and important books, including "Japan and Her Colonies," which he wrote and published in 1923 after an extensive tour of observation in Formosa, Korea, Manchuria, Shantung and Saghalien, which he undertook two years before. He has now brought out an extremely interesting book,* in which he tells in his vigorous style reminiscences of great events he saw and celebrated personages he came into contact with during his long and active life. It is in a certain sense an autobiography of this remarkable American, but in reality it is a great cellection of delightful narratives of old times and strange peoples and outlandish countries, of interesting anecdotes of famous men and women, kings and emperors, statesmen, generals, men of letters, artists, multi-millionaires, of outspoken and very often pungent criticisms of their personal characters and doings, of thoughtful views and pointed comments on changing times and progress of the world. A wholesome conservative with wide knowledge of men and affairs, a man of refined culture and high thinking, and a bitter hater of mammonism and hypocrisy, the author is vehemently opposed to certain modern phases of civilization and spares nothing and nobody savouring of selfishness, vulgarity, sordidness and crookedness. He exposes Bismarck in all his villainy, roughly handles Carnegie, Henry Ford and other moneyed people and gives some revelations of certain disagreeable traits in the personal character of Theodore Roosevelt. Even Gladstone is not spared, for we are told by the author that this great champion of human liberty was among those Englishmen who lost heavily because they had invested much money in bonds of the Southern States, which favoured slavery!

### Opposed to Equality of the Sexes and Prohibition

Among modern phases of life, to which Mr. Bigelow is opposed is co-education. He thinks that women are no equals of men and dares to say so in a country, where women are held in high esteem, at least superficially. He writes:

> Co-education affected me no more at Norwich than at the Moses Brown school in Providence. In only one class did Professor Hutchison have girls, and that was the Shakespeare class, for seniors only. We were all over sixteen, and the girls of marriageable, not to say flirtatious, age. We had no bowdlerized edition, and many a passage caused hasty skipping when its thinly veiled meaning was appreciated. I did not like the theory or practice or co-education then; and now that I have made the acquaintance of nearly every important seat of learning east or west of the Mississippi, I like it even less. The theory is false, and the practice injurious to woman.

* "Seventy Summers," publisfied by Edward Arnold and Co., London, and Longmans, Green and Co., New York, in two volumes, and sold in England for 32 s. or $10 in America.

The shallow minds that favour equality of the sexes assume that woman can be improved by competition with man. This is a cruel absurdity, leading a host of girls into careers that can end only in disappointment, if not in sexual debauchery. Woman is not nor ever has been man's equal. She is worshipped as the mother of his children. The moment she slips from that pedestal and enters the bloodstained arena when men determine which of them is fittest for survival she lays bare her inferiority. She has been dazzled by the example of a few very exceptional cases—frequently physiological freaks—a George Sand, a Rosa Bonheur, a Joan of Arc, a Grace Darling, a Madame de Stael, or du Chatelet. But these cases count for nothing in a historic review covering thirty centuries or more.

Woman cannot compete successfully with man in anything save the amiable exercises patronized by the Goddess of Love. From that Olympic elevation she can gaze down superbly upon the men whom she has overcome. Her slaves gladly toil that she may be a queen, and her word is law in the home that she honours by her sway. On every other field she meets disaster. Man may make laws for her protection, and his gallantry may permit her to shine as an amusing member of Parliament, but this only marks a moment of temporary political decadence. There is to-day not a single trade, art or profession in which woman can meet man on equal terms. The Army and Navy; heavy manual work associated with bodily risk, such as lumbering, fishing, mining, ranching—so far even the most enthusiastic feminists have shown scant desire to pluck laurels in those fields. If wages are a norm of efficiency or dividends in stock companies, then has woman shown that she cannot meet man's competition in even such pursuits as those which we regard as peculiarly within her province—I refer to millinery, gowns, perfumery, the feminine fashion world. Why are women inferiors as tea-tasters, even as judges of colour? In music, in the writing of novels, in dramatic literature, in illustrating periodicals, in painting and sculpture, in architecture, even in hair-dressing, there are women; but the best are and ever have been men. We hear of a woman here and there as a second-rate surgeon, lawyer, dentist, and shall have them in ever-increasing numbers. The *rage de nombres* is fatal, and will prove so as more and more women abandon their nurseries in order to lead lives parallel to those of their sexual opposites. There are now more than ten millions of such careering women in America, and there may be twice as many before this book finds a publisher. They have achieved political equality through the blindness of man, but political equality can no more make a woman into a man, than a man into a god.

Woman is a disturbing element in our schools and colleges. She is pre-occupied by externals and the ambition to excite homage from the other sex. Man seeks the training that fits him to meet man in the life struggle; and it is a struggle wherein brute forces play an important role. Boys normally fight and spill blood and break bones and tear the garments. A gallery of powdered and scented co-educational maidens is here out of place, for it produces unwomanly women and unmanly men. These lines are only in parenthesis, but they are the fruit of wide experience. What I say may not do other than add to the number of my enemies, but it is well that these lines remain as written for my grand-children, who may realize in their day that no civilization is worth fighting for unless it be one in which the goddess of motherhood holds first place. Let me worship woman in her holy temple—not at the polling booth!

Suppression by law of drinking is another innovation which is not favoured by Mr. Bigelow, though he himself is no slave of Bacchus. He says:

Wine is enjoyed all over these United States, now as before the ridiculous Dry Law. It costs a trifle more, and the Government loses a large revenue. The nation regards wine-smuggling as Chinaman regard opium-smoking. Had Congress been wise the evils of drink would have been moderated; the *saloons* would have been controlled, and punishment meted out against the intemperate. There is no loyal American who is

not compelled to violate the law every day in the mere course of his legitimate business. A loyal American grows up in a tangle of legal inhibitions, contradictory and ridiculous. He has only a choice between the breaking of one law or another. Let us hope that he selects the lesser evil.

### Gold and Millionaires Made Light of

America is considered to be a land where gold is almighty. In fact a great many Americans of foreign origin seem to have no other ambition than making money. There are, however, among genuine Americans, the descendants of early settlers of New England, not a few noble-minded people, who, like samurai of old Japan, despise money and think of higher things than gold. It is refreshing to find Mr. Bigelow one of such persons. He makes frequent references to millionairers in terms of contempt. For instance Andrew Carnegie is treated in this fashion:

Once Carnegie offered me a bribe —only once! Of course, it is to me a mortifying confession that anyone should have set me down as capable of accepting one — but no one but Carnegie ever made such an attempt. And maybe the reader will judge me less harshly on recalling what had been endured by Sir Mortimer Durand.

The bribe was in the shape of a "commission," as he called it. I was to secure orders from the German Emperor for steel plates for his warships; and every ship so supplied was to mean a big sum of money for me — as I recall, about $150,000 each. This happened before 1896, when I was annually in or about Berlin. I declined his offer and he set me down as a fool—maybe I told him that a fool might get as far as a knave—but I forgot. All that I now recall is my saying to him as a parting shot:

"Mr. Carnegie, if your steel is the best, the Emperor will buy it without any help from me; and if it is not the best, he'll not buy it at all—Good night."

Carnegie has done much harm to America by offering large bribes to our seats of learning. His money gifts have always been coupled with a condition that the institution thus favoured should become colourless in religion, if not wholly irreligious. This bribe has been an irresistible bait for many starved Faculties, but it has impaired that loyalty and enthusiasm with hitherto animated our Protestant bodies and provoked them to liberal support in matters of higher education. As to Carnegie libraries, they are monuments to a very rich man; but they are to-day filled most with fiction which is handed out indiscriminately to such as are amply able to buy real books and should be legally protected against any other. We of the great democracy see many rocks and shoals ahead of our beloved ship of state; on the one hand those who regard popular majorities as justified in plundering the minority by means of taxes; and on the other hand the party of property desperately resolved to do as they choose with what is theirs.

### Dislike of Missionaries

Missionaries are another body of persons, who are disliked by our author. He says bitter things at their expense. For example:

Perhaps the most serious injury to this country has been done by the money subscribed for missionary work in China and Japan—notably so, because our missionaries have not gone there as a labour of love, but because of two reasons amongst many. The first is a good salary. The second is that we have by treaty compelled these nations to admit them and protect them. No Buddhist nation has attempted yet the task of civilizing America; the rabble of San Francisco, Seattle or Los Angeles would probably send all such missionaries back again in coffins. Let us be honest — we Christians. Let us read real history and ponder on the sorry fact that it

is we ourselves who have changed and not the heathen. Marco Polo found plenty of Christian churches throughout Kublai Khan's Cathay in the thirteenth century—also Jewish temples and mosques. He found not only religious tolerance, but even subsidies given to these alien sects by the Imperial Chinese treasury! And all this in an age when a Chinaman would have been roasted in Seville had he not been able to prove himself a renegade from the faith of his fathers. These pages are presumably for such as have read the *Origins of Christianity*, by Renan, or the *History of Japan*, by Murdoch. Speaking then as historian and not as a salaried saint, I note that the Chinese hatred of Christians commenced only after the Jesuits had attempted in their country the methods that had caused them to be dreaded throughout Europe. For fifteen centuries religion of every complexion had flourished in the Yangtse Valley, because before that period Christianity minded its own business and knew nothing of papal propaganda. But so soon as armed fleets anchored in Yellow waters, after the discovery of the Cape of Good Hope, long-robed friars proved to be an important part of their cargoes. They came not as ministers to brother Christians or to bring a new Gospel to Cathay. On the contrary, they tortured their heretical kin of San Toma and Goa, insulted the institutions of the province that received them, and loudly taught that their God was the only God, and that all Chinamen must obey him; and more particularly that the Pope in Rome was God's will on earth, and they must obey him and his priests rather than their own Emperor. China recognized a political menace and met it with her only weapon — expulsion of all Christians.

Japan and China did not co-operate —each acted when it felt the danger. The two countries were not on friendly terms, and their expulsion of Christians coincided loosely in date through no holy alliance or diplomatic understandig.

## Reminiscence of Single Tax Advocate

It should not be thought that Mr. Bigelow is a cynic. Far from being one, he is a warm-hearted man and pays fine tributes to many of his deceased friends, who were men of sterling character and great achievements, such as John Hay, Mark Twain and Henry George. Of the last mentioned author of the great book, *Progress and Poverty*, he writes:

> Henry George lived in the slums of New York, for he was putty in the hands of his publishers. He paid for making the plates of *Progress and Proverty*, and he never knew financial ease. It was to him the source of bitter comment when of a Sunday morning I would fetch him for a stroll and a talk. He had to pick his way along sidewalks crowded with ash-cans and refuse; neglected streets with abominable pavements; children with no place to play save the gutters. Yet we were in the richest city of the Continent under government "by" if not "for" the people. Of course, George argued that when his plan should have been accepted, every man would live on his own land-patch; speculation would cease; the public treasury would be full; Government would provide parks, libraries, baths, music, education, and all sorts of other good things, without any taxation save a moderate proportion of the "unearned increment."
>
> It was a joy to be with George and to feel the glow of his invincible confidence in human goodness. Had I been younger he might have persuaded me that all thieves and murderers would turn into philanthropists did we but meet their advances in a kindly spirit. He was a saintly man; he walked with angels, and his heart expanded when the voice of God came to him and bade him struggle in the cause of humanity. He gave away his copyrights in order that the gospel of *Progress and Proverty* might reach the masses, and he gave his life as a sacrifice for the very men who gave him his death-blow.

### A Great Friend of Japan

Mr. Bigelow is a great friend of Japan and the Japanese. As already said, he paid three visits to this country. Of experiences he had and men he met in Japan, he writes often and warmly. He is really one of the few foreigners who really nnderstand us and appreciate what are good in us. In one of this essays, the great Chinese thinker and writer, Mr. Ku Hung Ming, says that the Japanese are a noble nation and it is for this reason that only Europeans with nobility of character, men like Lafcadio Hearn, Sir Edwin Arnold and the French Academician M. Brieux, can understand the true Japanese character. We can not say whether we are a noble nation, but there is no doubt that Mr. Bigelow is a man of the type of men Mr. Ku mentions. He does not see us through coloured glass, but judges us with a broad-minded, sympathetic view. As already mentioned, he was shipwrecked in Yedo Bay in 1876, and with the crew of his ship, he landed at Uraga. It was a stormy night in February and they were taken to houses of fishermen to be cared for. He writes:

The lights in the houses made us thinks of home, and still more the kindliness with which the inhabitants turned everything upside down in order to make us comfortable; and yet these were all kin to those whom we would have murdered at our first landing! The good women of my house took every stitch of clothing off me, shoved a brazier between my legs, and rubbed and pinched me vigorously, after which I was provided with a well-warmed quilted kimono. Christians women would have let me die of pneumonia rather than have applied such heroic treatment but these were pure-minded Buddhists who look but see no wrong. Verily they saved my life, for I had been all day in wet clothing and a cold wind, and had not our miracle happened from the lighthouse that night would probably have been my last.

We were generously fed with bowls of rice and no end of grateful tea, and then I rolled off to sleep like a baby.

Next morning I found my clothes carefully dried, even my long sea boots. The kindly women dressed me, and smiled much, and talked musically one to the other, and then gave me breakfast, and a lesson in the manipulation of chop-sticks. No New England home could have provided more modesty or more elegance in manner than this fishing family of Uraga. Nor was there any suspicion of mercenary motive! I was in distress and they comforted me. They knew not the parables of our New Testament, but they worshipped the Japanese goddess of mercy, tutelary deity of those who fish and those who till the soil—Quannon Sama.

### Japanese Sexual Morality and Honesty of the People

Subsequently Mr. Bigelow was taken to Yokohama and thence to Tokyo, where at a formal dinner given by the American Minister he met for the first time Marquis Okuma, who was then 36 years of age, and contracted a life-long friendship with him. Mr. Bigelow had met a Japanese gentlemen in America some years before. He now renewed his acquaintaince with him and through this Japanese friend came to know Mr. Shiro Shiba. He was taken by them the round of the usual sights. Writing of those early days in Japan, he says:

I was much struck by the high plane of cleanliness, courtesy, and sexual morality on which my friends moved—I mean my Japanese friends. In Christian countries I would at some time have been brought in contact with women who make up the main attraction of the *Folies Bergeres* in Paris, and the public dance hall of New York; but in my various visits to Japan I have never had to know that there were such things as brothels or that Japanese gentlemen maintained other women than that of their household. There are in Japan, as in all other land, the orthodox proportion of unfortunate—defectives, orphans, paupers, and prostitutes. The State counts upon these elements as the war authority anticipates the number of wounded in battle. Japan is wise, and moderates an evil that cannot be eradicated. All prostitutes, therefore, confine their activities to a specific section of the city, so that respectable families may walk the main avenues, and not have to rub shoulders with women who ply their trade offensively. The Government does not forbid prostitution because that would be an attack on the liberty of the person, but it protects those who purchase at the stalls of Eros by insisting that the wares be as advertised. Thus, after fifty years of intercourse with Japan and her people, I confess to ignorance on the one theme dear to the majority of my travelling friends—the theme that fascinates our popular novelist, the theme that is made into grand opera, the theme that I never heard referred to in Japan. When the journalist from the next planet comes to this earth for copy he will send home word that the foulest minds he met were those of Christian missionaries, and the purest were those of Japan, where women may bathe in public and no man dream of noticing. When we reach so high a plane in social ethics it will be time enough to discuss the reform of other countries.

In 1876 there were no railways in Japan, unless we count the short stretch between Tokyo and its port, Yokohama—a short eighteen miles. Man-wagons, jinrickshas, were inexpensive and abundant, and pleasant lanes made travel everywhere agreeable. From Kobe I took two inrickshas to Kyoto, one with my baggage and two men to each wagon. Thence I went about Lake Biwa—a paradise of water and gardens and tea-houses and temples, and glorious mountains for background — and afterwards I took boat on the little river from Kyoto to Osaka and many excurions inland. I has alone; I knew no Japanese but what the good Shiro Shiba had taught me in a few weeks; I never saw another of my speech or blood as soon as I had passed the edges of our Treaty ports; I seemed eternally in converse with Japanese whom I met; it seemed all a very pleasant dream, so far was I in body as in spirit from the world of New York or Connecticut. No one offered me a scowl; on the contrary, I felt as though I could have made a walk from one end of the country to the other, and experienced only cleanliness, courtesy, and welcome. In my many purchases I held out my hand with coin and was never cheated. At native inns I found no locks or bolts, and never missed anything.

Does this prove anything?

No—it proves nothing.

But still I write it, because my experience then, and on each of my subsequent visits, makes me incredulous when those who claim to be authorities loudly proclaim their belief that all Japanese are immoral, all dishonest, all—all—in short, that we must exclude them! I need not be told that wicked Japanese exist. Were this not so there would be no jails or police. But we do not denounce West Point and Annapolis because of an occasional court-martial; nor do we question the Supreme Author of our being because in His Name are many ministers who smell more of money than of holiness.

## Book Reviews

I would like to give more extracts from this wonderful book, but I must now desist, for on the subject of book reviews, the author says:

The young author may think that much Press notice means much money —the old author knows better. It is the newspaper that profits—not the man who has laboriously given his life-blood in the making of a real

book. The editorial shears cut deep into tha quick of its literary victim; they extract a few good stories and piquant phrases; patch up these with a condensation of the main story, and thus please the thrifty and hasty public that gets for one penny all that he needs at that moment. And thus does an author meet hundreds who congratulate him upon a book which they have not bought, but of which they have learned through that brain-sucking machine the daily Press.

After this, how can I go on stealing from the book? And as a matter of fact it is really difficult to do so even if I were asked to, because the book contains so many good stories, delightful anecdotes, wholesome criticisms and shrewd observations that I am bewildered which to choose. I must now conclude and all that I can say in doing so is that for many years past I have not read such an absorbingly interesting book as this latest work by Mr. Bigelow.

I. YAMAGATA.

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## TO FU'S "THE RIVER" AND GRAY'S "ODE ON THE SPRING."

After commenting on his love for the Chinese literature, in the preface of his Bungaku-Ron (Literary Criticisms), Mr. Natsume Soseki, one of the greatest writers of modern Japan, says:—

"On the other hand, my knowledge in Chinese literature is none of the deepest, but I believe I can fully appreciate it. My knowledge in English literature, while I admit that it is far from perfect, is not inferior to my knowledge in Chinese literature. Why is it that, with the equal amount of knowledge, I prefer the one to the other? I attribute it to the fact that the two branches of literature are fundamentally different and cannot be classed under one definition."

Now, since the introduction of Western civilization into this country about half a century ago, comparative studies on the East and the West have been assiduously undertaken by the students of art and literature, and many criticisms have been published both by Japanese and Westerners. They have skilfully explained the nature and the difference between the two civilizations, and agree in stating that those two are entirely different and cannot be classed together.

I have no objection whatever to what they say on this subject but at the same time I cannot help recognizing certain similarity existing between the Eastern and Western literatures. Take, for instance, To Fu's "The River" and Thomas Gray's "Ode on the Spring." You will be surprised at the wonderful coincidence of thought and feelings expressed by the two poets, born in so different an age and climate.

To Fu was one of the greatest, if not the greatest, poets of the Tang Dynasty, which was, from the literary point of view, a period corresponding to the Elizabethan Age of England. "The River" was a beautiful stretch of water, in the suburb of Chang-Wang, the ancient capital of China. Here To Fu often betook himself in order to dissipate his unpleasant feelings which he incurred while leading an official life in the Court.

The peom runs:—

"From the Court every eve to the pawnshop I pass,
  To come back from the river the drunkest of men;
As often as not I'm in debt for my glass;—
  Well, few of us live to be three score and ten.
The butterfly flutters from flower to flower,
  The dragon-fly sips and springs lightly away,
Each creature is merry its brief little hour,

So let us enjoy our short life while we may."
(Dr. Giles's translation)

Though there is no such self-abandoned tone in Gray's "Ode on the Spring." yet there is much resemblance between the two. When Gray says:—

"Methinks I hear in accents low
The sportive kind reply:
Poor moralist! and what art thou?
A solitary fly!
Thy joy no glittering female meets,
No hive hast thou of hoarded sweets,
No painted plumage to display:
On hasty wings thy youth is flown;
Thy sun is set, thy spring is gone,
We frolick, while 'tis May."

he is only humming response to To Fu's few but suggestive words:—

"Each creature is merry its brief little hour,
So let us enjoy our short life while we may."

On the brevity of life, the one speaks:—

"Well, few of us live to be three score and ten."

and the other echoes:—

"life's little day."

Again, the beautiful plumage of iusects flying in the fragrant air of spring seems to have caught the eyes of both peots, for they make a chorus of perfect harmony, when the one sings:—

"The butterfly flutters from flower to flower,
The drangon-fly sips and springs lightly away,"

and the other chimes in:—

"Yet hark, how through the peopled air
The busy murmur glows?
The insect youth are on the wing
Eager to taste the honied spring,
And float amid the liquid noon:
Some lightly o'er the current skim,
Some shew their gaily-gailded trim
Quick-glancing to the sun."

This is only an instance out of many in which we can see the resemblance of the literatures of the East and the West, and I believe that, with all the difference of race, language, etc., the day will come when the East and the West will be one complete whole united by the common bond of HUMANITY.

SHINJI TSUDA

## I HAVE DONE ALL

*I have had my invitation to this world's festival, and thus my life has been blessed. My eyes have secn and my ears have heard.*

*It was my part at this feast to play upon my instrument, and I have done all I could.*

*Now, I ask, has the time come at last when I may go in and see Thy face and offer Thee my silent salutation?*

*—From Gitanjali of Tagore.*

# CEYLON NOTES

THE Maha Bodhi Society in Ceylon is beginning to show renewed activity. Since the return of the Anagarika Dharmapala after his internment in India, the Society was reorganised and now it is once more working with all the energy and enthusiasm as was evinced during the pre-war days. Having arranged all things necessary here, Mr. Dharmapala has gone to England to establish a branch of the society there. Meanwhile, as you were aware, he had a flying visit to America to find out whether that materialistic country was also fit for the word of the Buddha. No sooner than he returned to England, we have received news locally here to say that America is also ready to listen to the Dhamma, and some of the residents of New York have already sent a letter to the Maha-Bodhi Society requesting it to send a man to New York who will be willing to undertake the organization of an association to propagate Buddhism. There are the signs of the times and they are indeed very welcome. I believe that as much interest in the propagation of the Dhamma is taken in the Far East as here in Ceylon and its Buddhist neighbours.

I often wonder when I read the "Japan Times"—for that is the only English Japanese newspaper that comes into my hands—whether Japan is on the verge of accepting Christianity, if it has already not done so. I hope that the picture of Japan presented to me by the "Japan Times" is not the true one. It speaks of Christianity and Christian movements in Japan as if they are the most important ones and as if the Japanese people are now wallowing in them. I have been alarmed with this opinion when I read to-day the "Japan Times" issue for Christmas, wherein a special supplement is devoted to the Christmas festival, with verses and descriptions of the life of Christ and the need for Christianity in Japan.

Christianity is now a dead religion in the very land where it was born and also in the countries which acted as foster mothers for it. Europe and America are fast giving up Christianity because they have weighed it and found it wanting. Christianity now finds sway only in a few back waters where people steeped in ignorance presume to follow a fruitless ideal. Wherever Christianity held sway, even for a short period, there did it introduce slowly but surely that state of dreadfulness called materialism. I hope that Japan to which all Buddhists look with great love and admiration as the only Eastern country which has been true to its ideals, will not blindly fall into the traps which are set by paid Christian missionaries. We have had enough of them here and we therefore understand them very well.

As it has happened here in Ceylon, the activities of the Christian missionaries should incite the Japanese to a love of Buddhism—the religion of the land—and to revive greater faith and an enthusiasm to work more selflessly on its behalf. These missionaries, wherever they went, have taken with them the germs of national and racial destruction and scattered them far and wide. I hope that your noble attempts both to fight this evil and substitute instead the reviving light of the Dhamma will bear ample fruit.

The end of last month saw the annual meeting of the All-Ceylon Congress of Buddhist Associations. As I had previously mentioned the aims and ambitions of this Congress are somewhat akin to those of the Conference lately held in Japan. Every year the Ceylon Congress passes certain resolutions by which they hope to be guided and which they attempt to put into effect during the year. The following resolutions which were passed at the sitting will give an idea of the scope of the Ceylon Buddhist Congress:

1. This Congress do take immediate steps to train and educate young men and women for Buddhist missionary work in and out of Ceylon.
2. This Congress urges upon the Managers and Teachers of Buddhist schools the necessity of instituting a proper system of religious education in their schools.
3. This Congress requests the Government to open schools in all localities where the majority of the inhabitants are Buddhists and have no schools of their own and to register existing Buddhist schools in such localities.
4. In view of the unsatisfactory state of the Buddhist Ecclesiastical Law as administered in our courts, this Congress thinks it necessary that the same should be considered by a Committee consisting of Bhikkus and laymen and that they be empowered to report on the subject with a view to action being taken to remedy the present unsatisfatory state.
5. This Congress is of opinion that District Courts of Districts where the Buudhist Temporalities Ordinance is in force, should exercise greater supervision that at present over trustees entrusted with the management and control of temple property.

These resolutions were all passed at the session of the Congress held in December, 1925, at Nuwera Eliya which is the Sanatorium of Ceylon. Do not be under the impression that this Congress is entirely of a business character — that it savours only of dull business. The congress usually lasts for three days, and during that period the most important meetings are those at which business is done, as for example, the passing of resolutions. But the organisers have wisely

thought that such alone will not attract enough people, especially the young men, and so they added a social side to the Congress. Consequently the business meetings are sandwitched games — indoor and outdoor—and sports competitions which are patronised by a large number of young men from all parts of the Island.

You might perhaps say that here materialsm has quietly gnawed into a function which ought to be entirely religious. Here too there are several who object to sports forming a part of the Congress. But on the other hand, there are many who approve of the idea as it is, and so it has been a remarkable success throughout its seven years' existence. Perhaps we have been so educated that it is not possible for us still to give these worldly items immediately. There will dawn a day, and we all long for it, when the Congress of Buddhist Associations will sit over its deliberations with all the solemnity of a religious function. I enclose a full report of the Congress.

Another important event in the local Buddhist world was the holding of a public meeting last month at Ananda College, the premier Buddhist Institution of the Island. This meeting was held to consider the report of Mr. Rajendra Prasad in connection with Buddha Gaya. You are perhaps aware that when the Buddhist appealed to the Indian National Congress to restore Buddha Gaya to the Buddhists that body appointed a Committee with Mr. Rajendra Prasad as the convener, to go into the whole matter and issue a report. The Report suggests a dual control of Buddha Gaya by a Committee comprising of six Hindus and five Buddhists. The public meeting held at Ananda College under the chairmanship of Kahave Ratnasara, Maha Nayaka Thew, discussed the Report fully and in detail and rejected it *in toto*. A cable was despatched to Mr. Rajendra Prasad immediately announcing the decision of the meeting, and now every one is eargerly looking forward to what shape developments will now assume.

News has just been received locally that Maung Tok Kyi elected member from Burma is giving notice of a Bill he intends to introduce in the Legislative Assembly for the restoration of Buddha Gaya Temple to the Buddhists and for its better management. The Bill states that the Maha Bodhi Temple at Gaya is the most sacred shrine of the Buddhist world, as it stands on the spot where the Lord Buddha attained supreme wisdom. The Bill also intends to make provision for its better management and for its restoration to the Buddhists of India, Burma and Ceylon who are the only rightful custodians of it.

I do not agree with the sentiments expressed in the last sentence, for they seem to have forgotten that the Buddhists of Japan, China etc. have as much a right to the sacred spot as we here in Ceylon. What have you go to say?

A. DE SILVA.

# NOTES

## The Lumbini Festival

As usual the birthday of Buddha, April 8, was celebrated with great rejoicing throughout Japan. A recent welcome sign in connection therewith is that whereas in former days the festival was held in Buddhist temples only, it is now a popular event and the felicitous day is observed as children's holiday in many homes.

In Tokyo this year, the festival was ushered in with a great meeting held on the evening of April 4 in the auditorium of the *Hochi*, the daily journal enjoying the largest circulation in the metropolis. At this meeting music and dancing were given, beside lectures on Buddhism and its founder by Prof. Taiken Kimura and a few other eminent Buddhist scholars. The day preceding Buddha's birthday members of the Y. M. B. A. conducted an evangelistic campaign at ten different places in Tokyo and the same evening the Tokyo Radio Offce broadcasted a story for children of the birth of Buddha by Mr. Takaaki Iwano. Mr. Sazanami Iwaya, Japan's foremost writer of fairy stories, also sent on the air an account of a Lumbini festival observed by Japanese residents in Berlin twenty-five years ago, the first ever held by Japanese abroad, and the Lumbini Chorus rendered hymns in praise of Buddha. During the night Buddhist believers held parties in many places appropriate to the occasion.

The following morning four aeroplanes flew over the capital raining millions of petals of lotus flowers made of gold and silver coloured paper. The same day ceremonies in celebration of the birth of Buddha were held in Hibiya Park, at which not less than 10,000 Buddhist devotees were present. The event is reported by the *Japan Advertiser* as follows:—

In the midst of a display gay with the blossoms of the lotus and cherry stood a miniture temple containing a golden image of Gautama Buddha. It was placed in the center of the bandstand while ceremonies were conducted under the auspices of the thirteen different sects of Buddhism in Tokyo.

Previous to the ceremonies in Hibiya Park the Hanamatsuri parade marched from Asakusa to Hibiya, starting from the Buddhist Mission Hall in Asakusa Park. Five colored banners were carried in the van. Thousands of persons had journeyed to Tokyo from the country districts to see the parade.

High priests in their bright ceremonial dresses guarded the temple containing the golden statue and 2,000 students from the schools of Tokyo followed the procession. The parade halted for rest at the Mitsukoshi, Matsuya and Matsuzakaya stores and reached Hibiya Park shortly after noon.

Selections by a military band marked the opening of the ceremonies. By that time every place about the music stand had been occupied and thousands were pressing for admittance to the plaza.

The ceremonies were under the direction of the Rev. Yeiho Aoki, acting chief abbot of the Chizan sect. Score of girls, wearing gilt crowns and white gowns over their kimono, presented floral offerings to Buddha in conformity with the legend of the "Heavenly Flowers." Groups from the girls' schools sang and danced and the celebration was concluded with "banzai" from the crowd.

In the evening lectures on Buddhism were given at the Tokyo Imperial University Y. M. B. A. building and other places.

The same day the Radio Office broadcasted a lecture by Mr. Motosada Zumoto on "The Significance of the Birth of Buddha" and another by Dr. Junjiro Takakusu on "Buddha's Birth and Art." For the benefit of foreign residents Mr. Zumoto specially spoke in English. In the evening Mr. Fukuo Kishibe, President of the Toyo Girls' School, talked to children on the birth of Buddha and Dr. Masataro Sawayagi to the general public on the Lumbini festival. Selections of Buddhist music were then given, including a chorus by boys and girls of Buddhist schools.

Several books and pamphlets in commemoration of the day were published and widely distributed.

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## The Lumbini Chorus

To meet with requirements of the modern age, young Buddhists of Japan organized in Tokyo two months ago a band of chorus under the name of Lumbini Chorus with the object of producing new Buddhist hymns. The band is now working under the direction of Prof. R. Hirota of the Tokyo Government Music Accademy, who is possessed of profound knowledge of Occident and Oriental music, and is also exceedingly popular as one of the best pianists and composers in our country.

The first of such hymns, which is published in the following page, has been composed by Mr. Hirota on a poem taken from "The Light of Asia," written by the late Sir Edwin Arnold. Besides this, he set to music five representative Japanese verses including two children's songs. These were sung for the first time in the auditorum of the Y. M. B. A. in Hongo Sanchome, Tokyo on the evening of March 27, and sent on the air by the Radio Office in Tokyo on the eve of the anniversary of the birth of Buddha—April 7. Both enterprises were execeedingly successful. It is the intention of the Chorus to publish such new hymns once every two months.

As readers are all aware, Lumbini is the name of a sacred place in India, where Prince Siddhartha was born. We earnestly hope that Buddhists of other countries will appreciate the purpose of the Japanese Buddhists and help in the way of making the "Sunrise Comes" one of popular hymns among the believers of Buddhist faith all over the world.

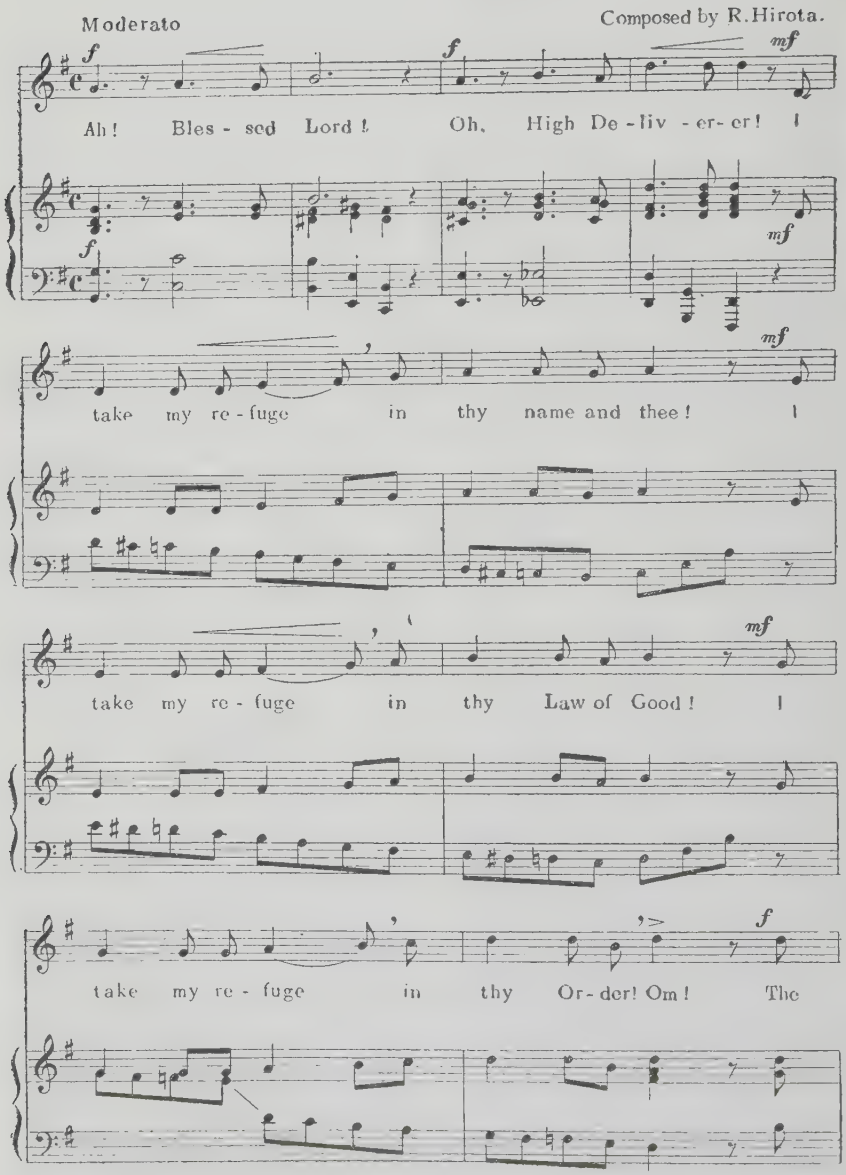
---

## New Enterprise by Tokyo Y. W. B. A.

The Tokyo Y. W. B. A., which has been and is actively engaged in various good works on Buddhist principle, such as the publication of an organ journal and booklets, holding of lecture and music meetings and the education of children, has now another enterprise on foot. It is the construction of a fine building to house a women's home for the benefit and protection of women arriving in Tokyo from abroad or the country. The promoters are earnestly working therefor.

# The Sunrise Comes!

(Sir Edwin Arnold)



Dew is on the Lo - tus! Rise, Great

*f*

Sun! And lift my leaf and mix me with the wave

*mf*

Om ma-ni pad-me hum, Om ma-ni pad-me hum, the

*mf*

*molto cresc.*

*ff* *mf* *f*

Sun-rise-comes! The Dew drop slips in - to the shin - ing Sea!

*ff* *mf* *f*

## Special Favour from King of Siam

We feel highly honoured that H. M. the King of Siam has been pleased to extend a special favour to our enterprise. Some time last year, in the name of Dr. J. Takakusu, we ventured to present some copies of our magazine to His Majesty, as he is the sovereign of a Buddhist country. Not only has he graciously accepted them, but he has commanded his Foreign Minister to communicate to us through the Japanese Charge d'Affaires at Bangkok his deep appreciation of the object of the *Young East* and has sent us a sum of money as contibution towards the fund for defraying the expenses in connection with its production. We need scarcely say that this exhibition of good wishes by His Majesty is deeply appreciated by us and encourages us to further efforts for the advancement of the object of this magazine.

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## Proposed German-Japanese Cultural Association in Tokyo

The cultural intercourse between Japan and Germany, which was temporarily suspended on account of the European War, will shortly be resumed on more intimate terms than in the pre-war days. The representative promoters of the plan are Dr. F. Haber and Dr. M. Plank on the side of Germany, and Drs. T. Tamaru, H. Nagaoka and T. Fukuda on the part of Japan. They have already formulated a plan to establish in Tokyo a German-Japanese cultural association. The Foreign Office of the Japanese Government was formally approached by the German Government in the early part of February through Dr. Solf, German Ambassador in Tokyo, in regard to it and in reply Baron Shidehara, Foreign Minister, wrote to Dr. Solf, under date of March 11, asking him to convey to Berlin the Tokyo Government's approval of the scheme as well as its desire to see it put into practice at the earliest possible date. A concrete plan is expected to be shortly drawn up so as to bring it to materialization within a few months through the help of the two governments.

In this conection, we may mention that a scheme for the establishment of a chair of Mahayana Buddhism in some of the universities in Germany is maturing through the efforts of Dr. Solf. It is hoped that when the plan is realized the cultural intercourse between the two countries will become all the more intimate through the medium of Buddhism.

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## Renewed Activity of Buddhists in Ceylon

In a letter published elsewhere, Mr. A. de Silva, one of our esteemed friends in Ceylon, gives detailed information regarding the annual meeting of all the Buddhist associations in that island which was held in December, 1925, in Nuwera Eliya, a recreation-town on the plateau of the island about six thousand feet above the sea-level.

In this connection, we are glad to notice growing signs of renewed activity on the part of Buddhists in Ceylon, who have remained dormant for a long time. Particularly do we recognize with great pleasure the fact of their decision to despatch Buddhist preachers to different parts of the world for the propagation of the doctrine of Buddhism.

Descendants of Mahinda! We young Buddhists of Japan, sincerely hope that you will do your best to quicken the revival of your ancient Buddhist faith and try to restore your country to the same state of greatness and grandeur in Asaka's age. We shall be exceedingly glad to extend a helping hand for the realization of your noble purpose.

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## Periodicals Relating to Buddhism

The number of periodicals relating to Buddhism published in our country totals 167. The particulars, classified according to different sects, are as follow :—

| | | |
|---|---|---|
| Shin | Sect | 71 |
| Jodo | ,, | 12 |
| Soto | ,, | 10 |
| Rinzai | ,, | 10 |
| Shingon | ,, | 13 |
| Nichiren | ,, | 12 |
| Tendai | ,, | 3 |
| Others | | 36 |

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## Western Tourists in Japan

A report prepared by the Japan Tourist Bureau says that the number of tourists who landed in Japan during 1925, excluding those arriving by round-the-world steamers, which have become such a prominent feature in international travel, was 14,235, as contrasted with 9,531, the figures for the year 1915. These figures plainly tell that the volume of the tourist stream to this couutry is steadily swelling.

---

# Our Contributors

**Mr. Unosuke Wakamiya** is a well-known writer. He studied in Europe for many years and frequently visited Western countries and China. He is highly regarded as one of the foremost thinkers and critics in Japan. He is at present on the editorial staff of the *Nihon* as writer of leading articles.

**Mr. Masanori Ito**, who writes on the Singapore Naval Base, is probably the best naval critic in Japan. As correspondent of the *Jiji*, of which he is editor, he reported with considerable success on the Versailles Peace Conference and the Washington Armanent Limitation Conference.

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振替口座東京七一五四二番
電話小石川七六〇三番

大正十五年四月六日 印刷納本
大正十五年四月八日 發行

發行兼編輯人 東京市本郷區三丁目五番地 佐野甚之助
印刷人 東京市麹町區內幸町一ノ四 秋本宗市
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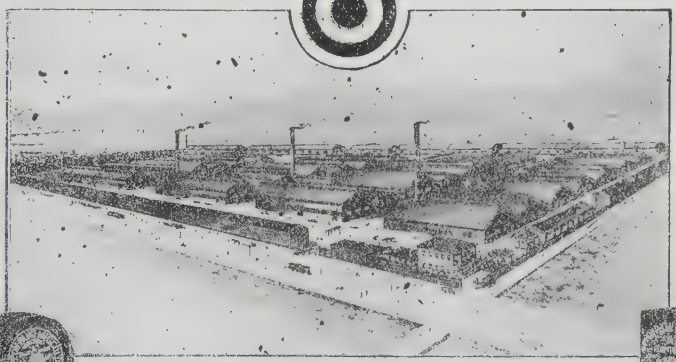

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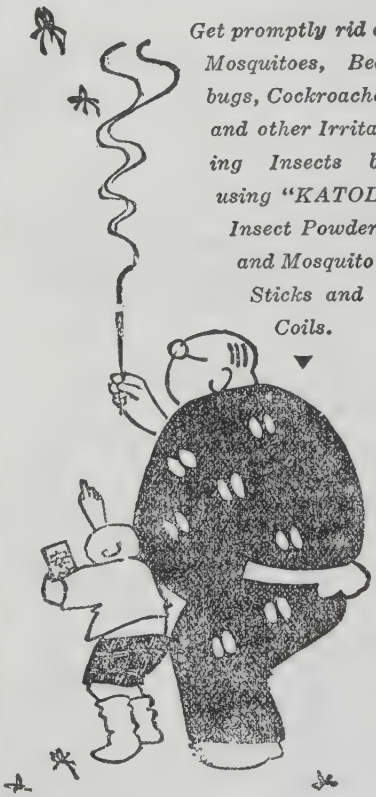

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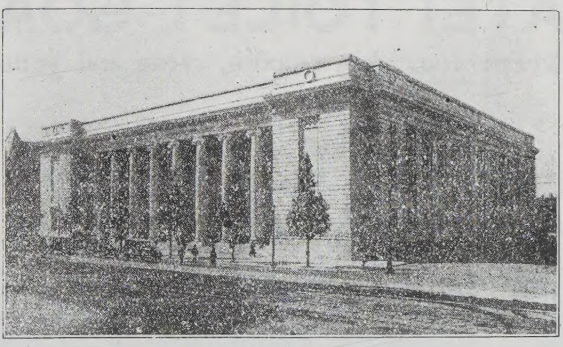

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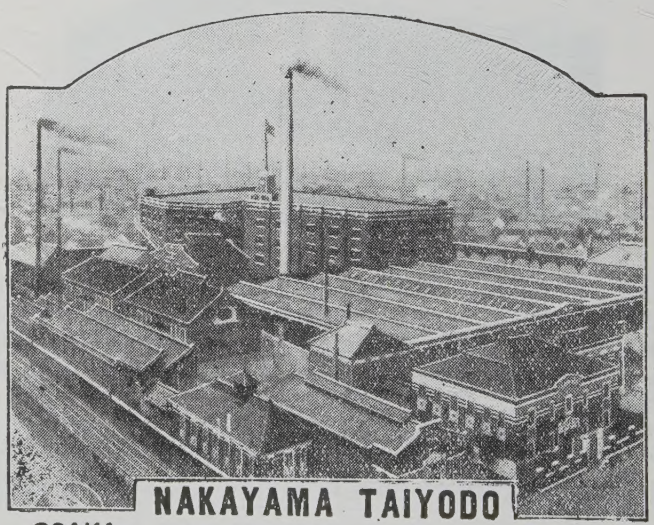


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